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The Bombay Guardian.

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WEEKLY REVIEW.

—A writer in the *Times of India* says:

"The court-martial on Major Fletcher, R. A., being over, and that officer cashiered, it is allowable to say how many of his friends regret such a termination to a career that was once so promising. I never yet met any one that had a harsh word for Fletcher, and while it is impossible to excuse the faults that have led to his ruin, that is no reason for forgetting the time when he was one of the most genial, popular and hospitable men in the army."

Geniality, popularity and hospitality; the geniality and hospitality ensure popularity, and it often happens that a young man who understands the art of making himself a friend-winner in this way, is betrayed by these very friends into the idea that he is all that he needs to be. Society is often very cruel to those whom it most admires, keeping back from them the truths that they need and flattering them into the idea that they lack nothing. How many are painfully competing for the smiles of society, and are looking with envy on those whose genial manners and whose accomplishments make them favourites, who might well lay to heart the lesson taught in the above extract. Often, the very things that make them popular become their snare. And when they fall, how coolly and superciliously does the very Society that lured them on, turn away from them and refuse to know them more. Probably, in the Society where this young man was a favourite, there were some who professed to be the followers of Christ. As the followers of Christ, how seemly would it have been to give words of warning such as these: "The way of man is not in himself; it is not in man that walketh to direct his steps;" "One thing thou lackest;" "Rejoice, oh young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment."

—Some of the prisoners who were released on the 1st of January, 1877, are petitioning Government for a *pension*. They are stricken in years; they have been suddenly turned out of a comfortable home where the best of food was supplied them in abundance without any care or responsibility on their part; they are suddenly turned out upon the cold world without any means of support; how are they to live? That is the question; and the only suitable answer that they themselves can see to it, is a pension?

—Mention was made in our last issue of hailstones as large as oranges having fallen near Aurungabad. This has been corroborated by reports from other localities to which the hailstorm extended. Mr. Charles, Asst. Collector, Munmar, measured some of the stones that fell near his tent, and found them 2 inches long by 1 inch broad.

—The self-denial of the ladies of America has been put to a severe test, too severe it would appear. Dr. Tyng Jr. declared that if all the women in his congregation would give up "three-button gloves" and wear "one button," the saving would be enough to secure a support for his orphan-house. We, in our simplicity, did not know that there were such things as three-button gloves. The proposition did not meet with favour. The pasto has been recommended to try and persuade the men to give up cigars, as the saving would be still greater. This is where we are as regards heroism, in 1877.

—The *Friend of India* (see our Epitome) says the Government has shown itself "more fearful of offending its Hindoo and Mahomedan subjects than of offending" God. The *Times of India* says it is blasphemy to speak of offending God. The idea seems to be that God is too exalted to be offended by non-recognition. We differ entirely from our contemporary. God is indeed infinitely exalted, but He has so created us that our own highest good requires that we should render him perpetual homage. For God to be indifferent whether men honour him or not would be for him to be indifferent to the happiness of his creatures. It is indeed an infinite condescension on the part of Deity to receive any thing from us; but God is infinite in condescension, and requires that we should honour him in all our ways.

—Bishop Andrews, of the M. E. Church, left on Thursday last for Europe. He has spent three months in India, visiting all the Presidencies, especially the places occupied by M. E. missionaries. We think we are justified in saying that all who have come in contact with him since he landed in Bombay, have received a most favourable impression of his earnestness, piety, wisdom and eloquence, and will cherish a most pleasant recollection of his visit.

—The Rev. J. Varnier Miritello sailed also on Thursday for Italy. He came to India as a Romish priest in 1854. In 1859, in Calcutta, he publicly abjured the errors of Rome and entered the English church. He was for many years a missionary of the S. P. G. but has now for some time been unconnected with any missionary Society. He was in Sicily in 1863-66, and at that time held some public discussions with Romish priests. He goes back with the intention of preaching the Gospel to his countrymen, during the remainder of his life, believing that a wide door is there open for him, and trusting that God will put it into the hearts of his people to supply him with needed support.

—We beg to acknowledge *O Patriota*, in English and Portuguese, 60 pages. This number is dated Dec. 15th. It is about a year since the number preceding this appeared. This periodical is heartily opposed to the Jesuits, and appears to have little sympathy with the Goanese, so that it is not easy to see what section of the Romish community in this country it favours. So far as we can make out, its sympathies are with the Native Portuguese community of Bombay and the neighbourhood, who are British subjects, "whose ancestors have rendered material services to the British Government and who are now not cared for, and even despised on account of these Goanese intruders." This number has several illustrations. It has this to say of the Jesuits of Bombay:—

"The *Jesuits* are being expelled from the Eternal City, from Germany, France, Austria, Prussia and other quarters of Europe, where they have become latterly obnoxious, as they were in the middle of the last century, when their order was totally suppressed. But it seems they are now bent upon making Bombay their stronghold. Their chief aim here is to manufacture as many candidates as they can for matriculation, and thus get themselves far and wide renowned, and the recent trip to the Elephanta Caves was one of their moves in that direction; as if they had been exclusively sent by the Sacred congregation of *De propaganda Fide* for such work, or as if the behest of our Divine Saviour "Go and preach the Gospel to every creature" were words without meaning. It is really to be regretted that the Government should be so indifferent towards the education of the youth of our people, however poor they may be, as to leave it entirely to the tender mercies of such foreign pretenders of public instruction."

—The Sailors' Home in Bombay has been transferred to the magnificent edifice erected by the generosity or the loyalty of H. H. the Gaekwar of Baroda, and the bar of the Sailors' Home has also been carried thither notwithstanding the strennous efforts made by "the enemy" to intercept it. We are happy to announce however that the war against it still goes on, and that, even in its new and intrenched position, it has been and continues to be violently attacked. There was an Annual Meeting of "The Royal Alfred Sailors' Home" held in the new building last week. General Gell was there, protesting against the course pursued by the Committee, and adducing the testimony of persons there present to prove the allegations brought against the system. Several members of the Committee spoke in favour of the bar, accepting the assurance of the Shipping Master (Captain Brebner) that the bar "tended to sobriety and prevented men from getting drunk." Captain Henry said, "It is absurd to say that the sailor shall not have his glass of beer or brandy." This absurd condition of things obtains at sea, on which element the sailor spends the greater part of his life. Mr. Ormiston said, "If there is one thing more than another that working men do not like, it is being taken notice of as if they were children." In striking contrast with this statement, Captain Brebner said: "The men have not an unlimited supply of money. At present they do not leave the Home with Rs. 5 in their pocket. The money is left in my hands. They have not the means to get drunk. I take great care of that. I do not think any of the men present have a rupee in their pockets. Speak out men, have you?" Several seamen then said they had no money and that Captain Brebner always took care of it. It was rather too bad to compel the men to make this humiliating confession. So, after all, they are treated as children. They are not allowed to have the very money which they have earned by honest labour. They can only have it doled out to them a rupee at a time. It is absurd to say Jack shall not have his glass of brandy; but it appears not to be absurd to say that Jack shall not have his own money in his pocket. The seamen is thus coerced into getting liquor from the bar, rather than go elsewhere for it. But the marvellous thing about this statement is that the Secretary of the Home should be so little acquainted with the facts, as to imagine that he was keeping the men from getting drunk. As the Rev. Mr. Boyd said, "Persons who were in the habit of passing the old Home could not fail to see that they *did* get drunk." Since this meeting, there has been a warm discussion on the subject in the daily papers. We are very glad to see this free ventilation of the matter. We trust that good will come out of it. The *Bombay Gazette* has had a leader on the subject, opposing the idea that a home is any less a home because it has a bar in it. In fact, our contemporary is of the opinion that a home is not a home unless it has a bar. Tastes differ, and so do the ideas that spring out of them.

—Physicians who practice among the Natives of this country, will carry on the duties of their pro-

fssion under very unpleasant conditions, if the example of the son of a patient in the Nizam capital, should be at all followed. A Mahomedan gentleman was attacked with cholera. No physician was called until the patient had reached the last stages. Dr. Johnston was then hurriedly called. He saw that the case was hopeless, but supposing the friends would not be satisfied unless he gave medicine, he administered a draught. The patient died immediately. Hussein Milah, his son, thereupon snatched a dagger and attempted to kill the physician. Some severe wounds were inflicted, before the physician could be rescued from the hands of the infuriated man. If doctors are to run such hazards as this, in their treatment of Native patients, and are likely to have to pay the penalty of their lives when a patient fails to recover, we fancy the number of candidates for the medical profession will rapidly diminish.

—The Rev. Mr. Gregson is to be in Calcutta next week, and to conduct special services every night in the Free Church of Scotland.

—It is rather late to put on the brake when your carriage or train is half way down hill; and the attempt to introduce a more economical system of famine relief several months after the people have become familiarized with the more generous policy, creates, in this Presidency, a certain amount of friction. We doubt if Government can really guard against fatal results of the famine, unless they are tolerably liberal in their dealings. They must have a deal of sagacity to be able to steer exactly in the mid-channel between the Seylla of waste and the Charybdis of starvation.

—We have been favoured with a copy of a little sheet entitled "The Bombay Church Chronicle." The want of a Church Newspaper is very much felt in this diocese, it says. It promises that its columns shall not exhibit party spirit or petty spite; and we suppose that it is to neither of these we owe the following definition of "The Church":

"The simple, but deep-meaning title, 'The Church,' shall not be applied to any well-meant Utopia which exists only in the imagination of one section of her members, but to the whole body, as it is now—kept together, alas! rather than united,—in the common use of the same Sacraments, the same Orders, and the same Prayer-book, and praying daily that 'all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life.'"

If the words used had been "The Church of England" we could have had no objection, and we would gladly welcome a paper advocating the interests of the Church of England. But the language above-used unchurches all who do not use the Book of Common Prayer, that is, the great majority of Protestants in the world. The assumption that underlies this is calumnious in a high degree, and is felt to be so by multitudes of good people in the Church of England whose spiritual affinities are much more with those who are outside the pale of that church than with some who are within it. This little sheet is to appear monthly, and each number will cost two annas.

Church dedication at Chadarghat.

The new and beautiful Methodist Episcopal church was dedicated to the worship of God on Jan 28 by Bishop Andrews, who has just completed his official inspection of the missionary work under the direction of the above mentioned denomination in India.

The Bishop preached morning and evening to a large and intelligent audience. He selected for the basis of his morning discourse, the words, "God is a Spirit" and in the evening, a selection from the Lord's prayer, "Thy will be done in earth as in heaven." To attempt anything like an analysis of these discourses would be out of place here further than to state that they were highly, intellectual, instructive and spiritual. The Bishop dwelt in a very high range of thought throughout and seemed to handle his ideas with great facility and ease both to himself and his audience.

When all the embarrassing circumstances are considered, the pastor, Rev. J. E. Robinson, and his people have reason to be grateful to the Great Head of the Church who put the thought into the hearts of his people to erect such a commodious structure to the honour and glory of his name.

One of the most satisfactory features of the enterprise was that the building, so far as completed, was presented to the Lord free from all financial encumbrances.

The demands were met day by day: much of the aid furnished, was in answer to earnest faithful prayer; frequently the friends of the enterprise did not know how the current expenses of the day would be settled, but the Lord sent to them, often from unexpected sources, sufficient to meet the claims of each day.

The site and part of the original building were the gift to the Lord of a Christian lady, Mrs. Walker: thus one of the greatest difficultes was obviated.

The structure is neat and artistic in design the material is brick and chunam: the foundation is granite; the main body of the building is sixty feet long twenty eight feet wide, and nineteen feet to the base of the roof. There are two wings thirty feet long and sixteen feet wide with folding doors which can be opened when necessary; thus making accommodation for three hundred and fifty, without any inconvenience.

The cost of the building so far is Rs. 8,000.

It will require about Rs. 4,000 more to finish the entire enterprise. Thus has been erected on India's soil, without aid from outside source, another Christian temple, in which it is hoped many souls will be reconciled to God through the merits of the atonement of Jesus Christ.

Visitor.

The Bombay Guardian.

SATURDAY, FEBRUARY 3, 1877.

THOUGHTS ON THE GOSPEL OF JOHN.

He brought him to Jesus. I. 42.

He did not merely bear his testimony; did not merely tell of a Saviour that he had found, and that Peter might also find; but he actually brings him to Jesus. Christ is the same now and just as accessible as when he was upon the earth in human form, and it is the privilege of one who has found him not only to tell his brother about him, but to bring the needy one to the all sufficient Redeemer. Too often we content ourselves with bearing our testimony, trusting that the truth which we have imparted will constrain the party to seek the Saviour. But until a man has actually submitted to Christ, he is not to be trusted alone with the truth. He has been all his life learning and practising the art of dodging the demands of sacred truth. His favourite way is to lay it aside very carefully for future use, and then compliment himself because he has not rejected it. But he has virtually rejected it; and the truth remains, for him, where he has put it, in the future. Truth in the future never benefited any man. How often men go away from the place where they have heard the Gospel, somewhat awakened to its claims, and minded to enter upon a new life; but presently they slip back into their usual associations, things that are seen and temporal resume their sway, the truth becomes more shadowy and less inviting, and they politely relegate it to the future. No, when we tell them of Christ, that is the very time to bring them to Christ. Iron can be manipulated only when it is hot; to take it away from the forge, into the cold air, to work upon it at our leisure, would be the height of absurdity. On the day of Pentecost the disciples did not merely tell men the way of salvation, but led them to Jesus; they would not let them go till they had led them safe in the fold. To bring a man to Jesus, we must believe that Jesus is just now ready to save him; we must instruct him regarding faith in Christ, what it involves on his part, what it secures on Christ's part, and urge him then and there to give himself to Christ and seek remission of sins as a thing certainly obtainable, through the power of the Holy Ghost.

Can there any good thing come out of Nazareth? 46.

Nathanael was of Cana which was only six or eight miles from Nazareth. He had as unfavourable an opinion of Nazareth, as those who lived further off had. That there was good reason for the disrepute in which the Nazarenes were held, appears from the violent and murderous assault made upon Jesus at the time when he first preached to them, made not by the rabble but by those who were accustomed to give attendance at the Synagogue. Nathanael participated the prejudice; but what is well worthy to be noted is that he did not allow it to hinder him from giving heed to evidence. The Gospel meets every where with prejudices of one kind or another. In this country, the very fact that Christianity is nominally the religion of the dominant race, is with the people of the country, especially with "the educated," a reason for scouting its claims. When the Gospel is presented by men of an inferior social position, there is on the part of many a prejudice that shuts the door of faith against their words and the testimony of their lives. But very rare indeed is it to see a man who, having a prejudice, does not allow it to hinder him from honestly examining the evidence advanced. This was what arrested the attention of Christ, and elicited from him the hearty commendation, 'An Israelite indeed! in whom is no guile.'

We see that in the Providence of God, Christ had some precious fruits of his ministry the very first day he exercised it. How beautifully it dawns, this ministry of the Son of Man; what a contrast the close, when the disciples, after years of loving instruction, forsook him and fled. What vicissitudes and failures before the name now given to the Son of Jonah, became truly applicable, before he grew up to his name. Rather may we say that the ministry of Christ was like the deposit of an alluvium which by the fire of the Holy Spirit on the day of Pentecost became a rock indeed. The same fire is available for the multitudinous descendents of the pre-Pentecostal Peter, if they would only understand what they are, where they are, what they need.

Nathanael *comes and sees.* What does he see? a man like himself, a man like other men, in appearance, having "the likeness of sinful flesh." We may believe that the face of Jesus had an aspect of serenity, peace, purity and love. Still it does not do for us to trust to appearances in this world. The children of wisdom ask for much more evidence than this. Jesus addresses him as a guileless man, a true Israelite. It is evident that Nathanael is a man taught of God, led by the Spirit of God; for only thus could such an affirmation be made of him. How knowest thou me, he asks. Jesus had seen him when he was under the fig-tree. Nathanael had been in some secluded place, where he was quite sure no eye of man could rest upon him, pouring out his heart in God to prayer, submitting himself to be searched by God's Spirit, asking for light concerning the Messiah whose advent John the Baptist had been announcing, and specially asking, no doubt, that the very God with whom he was then communing would make himself manifest to him in the Messiah that he might submit to him. This prayer is now, marvellously answered and with all his heart he exclaims. Thou art the Son of God, the King of Israel.

Nathanael is mentioned in this 1st ch. of John; he is mentioned also in the last ch. of this Gospel; and no where else, unless it be under another name. He is supposed to be the same as Bartholomew.

FORECASTS OF THE FUTURE. II.

We turn now to the second of the Rev. Mr. Baxter's diagrams. This is headed "The Literal-day Fulfilment of Daniel and Revelation." The period of time embraced is seven years and 75 days. Dan. ix. 27 is the authority for the seven years; xii. 7, 12 for the 75 days. The period of 1260 days (several times indicated in Scripture,) and those of 1290 and 1335 days, begin in the midst of the seven years. The covenant mentioned in Dan. ix. 27, is said to be a Seven Years' Covenant between the Prince that shall come, a Napoleon who will afterwards become Antichrist, and many of the Jews, (ix. 26, 27, xi. 22, 23) and

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will end with Christ's descent upon Mount Olivet at the Battle of Armageddon. Before these seven years Cæser's Roman Empire will have been divided into exactly 10 allied kingdoms, Britain, France, Spain, Italy, Austria, Greece, Turkey, Syria, Egypt and Tripoli, ruled by 10 sovereigns, 3 of whom will be conquered by the Antichrist Napoleon. 8 or 10 months after the date of the Covenant the daily sacrifice will be restored at Jerusalem. Two years and some weeks after the date of the Covenant, there will be the translation of 144,000 Watchful Christians and the resurrection of the righteous, at Christ's advent in the air. There is to be a great Revival and after that storms of hail, blood and fire burning up all grass. Satan in person is to fall to the earth. Universal warfare for seven months. The horses with heads of lions, vomiting fire and smoke and brimstone, numbering hundreds of millions, come out of the bottomless pit and kill the third part of men. (We should think *one* of these monsters would suffice.) During the 42 months all the ungodly shall worship Napoleon. Atheism, idolatry and massacre will reign supreme. Elijah and another prophet, breathing fire, clothed in sackcloth, come from heaven to earth to preach, etc. etc.

It makes us sad to think that the Apocalypse, that glorious book, should be made ridiculous in the eyes of men, by insisting that its symbols are to be construed literally. Great was the displeasure of our Lord when his disciples, on a certain occasion, understood him literally. He had told them to beware of the leaven of the Pharisees. They thought he was reproving them for not having brought bread of their own. He was most indignant at their misconception. (See Mark viii. 17-21.) The introductory chapters of the book of Revelation are for the purpose of preparing the reader to understand the book. Some of the symbols that first occur are translated into plain language, that the reader may understand clearly that the representation is throughout symbolical. The golden candlesticks, the seven stars are explained. A sword going out of the mouth is nonsense, unless it be figurative. The seven lamps are the seven Spirits of God. The four living creatures, full of eyes, before and behind and within, one of them like a lion another like a calf, another like a man and the fourth like an eagle, are fantastic and impossible conceptions, and make the throne which they encircle a most repulsive instead of an attractive place, if you insist upon literality. Conflicting symbols for the same object, show plainly that literality is not meant; for instance, a Lion is also a Lamb (v), a woman is also a city (xviii., also xxi. 9, 10.) Gold like clear glass can neither be gold nor glass, but simply a symbol. The New Jerusalem is 12,000 furlongs *high* as well as broad, which is the height of absurdity if you insist upon literality. There are occasional translations of the symbols here and there through the book, that the reader, however stupid, may not forget that the book is symbolical. (Ch. xvii. 9, 11, 12, 15, 18).

No one is competent to enter upon the study of unfulfilled prophecy who has not very carefully studied the fulfilments of prophecy recorded in the Bible. The 22nd Psalm is admitted by all to be a prophecy of the sufferings of Messiah on the cross. The strict literalists would have to show that the cross was surrounded by dogs, bulls of Bashan, lions and unicorns, all laying their mutual antipathies aside to roar and rage against the crucified One! Prophecy spoke of Elijah, as to come again before Christ; Christ showed that Elijah had virtually come in John the Baptist.

The Jews were chosen to be the recipients of divine instruction. The position assigned to them involved several things. 1. They had the special favour, instruction, guidance and succour of God. 2. Other nations were without a revelation, and without the knowledge of the true God. These two conditions involved each other. As an island can only be an island while the sea is around it, so the Jews were God's chosen people as distinguished from other nations. 3. A time was predicted and anticipated when the blessings bestowed upon the Jews were to be bestowed upon all nations. In the seed of Abraham all the nations of the earth were to be blessed. 4. The things of that coming dispensation could only be pourtrayed figuratively. While the Jewish dispensation lasted, it was desirable that the Jews should value highly their privileges and devote themselves heartily to their duties. But if the prophets had brought before them very distinctly the things of the future dispensation, such is the nature of the human mind that they would either have made light of their own privileges and duties, or refused to believe in the coming dispensation. We see how slow even the disciples of Jesus were to entertain the idea of a dispensation to supersede the Jewish. 5 The things of that coming dispensation could therefore only be expressed in language that literally harmonized with the facts familiar to them. The displeasure of God was made known usually by surrendering them into the hands of their enemies; the favour of God by deliverance out of the hands of their enemies. This then is the language used. The prophecies of Messianic times are mostly in a Jewish garb.

When the new dispensation was fairly introduced the veil was taken away, and the true dignity of the people of the Messiah was seen to be in this that they were to be purveyors of God's grace to all nations. The very opposite of the former condition was now introduced. Instead of standing apart from the nations, conserving their own light and resisting the external darkness, their mission is now to be the light of the Gentiles and assail darkness everywhere. In the Acts and in the Epistles we are taught of the Spirit how to understand the O. T. prophecies. They are taken out of their Jewish garb. The very language pertaining once exclusively to the Jews, now pertains to Christ's people of all nationalities. Says Peter to those who in past time were not a people. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 P. ii. 10, 9.) Says Paul after quoting some of the most Jewish promises of the O. T., to the Corinthians: "Having therefore these promises let us cleanse ourselves from all filthiness of the flesh and spirit."

The idea of a restitution of the old Jewish condition of things, seems to us like a proposition that the church of Christ should go back to the womb from whence it came and find a sepulchre there. Nicomedus's question 'shall a man enter his mother's womb,' comes in here pertinently. Judaism, namely, the temple rebuilt, sacrifices reinstituted, a Levitical priesthood, means Messiah in the future, and all nations in the darkness of heathenism. God does not retrace his steps. The Gospel has written on the face of universal things "There is no difference." And every loyal follower of Messiah loves to have it so; rejoices that the grace of God is free to all and loves his brother of Hindoo or English descent, as much as he loves his brother of Jewish descent.

NOTICE.

We have received for the Rev Narayan Sheshadri's Famine Relief Fund, from Egutpoora. Rs. 10.

Epitome of News.

Saturday, January 27.

—The remarks of Sir Wm. Muir, quoted in our last, have given occasion to an editorial in the *Times of India*, from which we make the following extracts: "As for the Christians in the country they are neglected and almost forgotten. Look at the number of Christians employed by our railways, our merchants and our Government officers distributed throughout India. What do the clergy do for these men? We do not for a moment say that, out of this large body there are not many who, by the good teaching of their childhood, are practical Christians, and an example to those around them. But we do say, and say it not without shame, that taking the Christian body as a whole, ninety out of every hundred of them are merely Christians in name.—On Sundays where there is a church the rattling of the spinning mills during service reminds us that Christian engineers consent to work when no Mussulman would work if his religion forbade him to do so. It is often the same with Christian clerks in native employ, though their masters have their fixed and frequent periods for innumerable rites; and native opinion of the English race is not exalted at this absence of all desire after a higher life. Sunday is the regular day for Bombay men to follow the hounds, shoot, or otherwise amuse themselves, and the mofussilites do the same or pass their day in an useless and unprofitable manner.—In some Bombay churches there are as many as three or four clergymen engaged in one service. These gentlemen are paid by the State to preach to wealthy congregations, and yet some of the suburbs of Bombay are without Sunday religious instruction, or visiting, or gospel teaching, of any sort; and during the week, there is hardly any daily service out of, and not much in, Bombay. If, as stated by Sir William Muir, "in a political aspect, no doubt it was a great source of strength, to have employes scattered throughout the country, who were men of Christian probity." these men should have the chance of spiritual consolation if they wish it. The speech we have mentioned draws a somewhat dismal picture of Christianity in India; we can scarcely be said to have deepened the shadows. The source of the evil which Sir W. Muir deplores may possibly be found in this—that the care of Christian souls in this country has hitherto been left to State-paid clergymen, while the enthusiasm and self-denal of the missionaries were directed exclusively to the cultivation of a field which has never yielded the harvest of conversions it was fondly expected to yield."

—Same: The Bishop of Bombay has, we are informed, consented to become Patron of the local Bible Society. As this Society is undenominational in character, it will probably surprise many of our readers to learn that it has succeeded in securing the support and co-operation of one who is known to be unwilling to countenance any religious effort that is not directly connected with and under the control of the Church of England.

The *Pioneer* says:—"A middle-aged person of the female persuasion, who has been long secluded in Nynee jail near Allahabad, (having got into trouble in 1864 in connection with a bad case of kidnapping and robbery, not to speak of an attempt to murder,) was among those who were set free on the 1st of January in honour of Her Majesty's new title. She has since then celebrated the happy occasion by a bold burglary. Jail officers are understood to criticise the emancipation scheme as a system of small profits and quick returns."

—Sir Titus Salt died at his seat, Crow's Nest, December 29th. His death was expected, and all the members of the family were present. Sir Titus was seventy three years of age.

Monday, January 29.

—*Times of India*; Rawal Pindee: "The Cabul Envoy reached Peshawur yesterday. He was received with the usual honours and a salute of 15 guns. He was liberally entertained by the Governor, and cordial visits were exchanged between him and Sir Lewis Pelly. The 4th Rifle Brigade has been suddenly ordered off to Peshawur."

—It is with deep regret, says a Lahore paper, that we announce the death of Mr. H. Clark, of the Educational Department, at Loodiana. Mr. Clark committed suicide on the afternoon of the 22nd instant under very painful circumstances.

—On Friday evening last a murder is supposed to have been committed at Tank Road by Soobhana Gopal, of the Mhang caste, the victim being his own daughter, Parbuttee, about ten years of age. The facts of the case are not yet in evidence, but it is said that Parbuttee was led into bad company and was seduced. The girl showed symptoms of gross violation, and complained to her father of pains in the abdomen. At the same time she gave an eight-anna piece to her father and solicited him to buy some medicine wherewith she might be relieved of the excruciating pains. The father went out with the eight-anna piece, and at a neighbouring grog-shop got drunk. The drink added to his zeal for the Mohurrum holiday, together with grief at his daughter's disgrace, transported him beyond the region of control. He returned towards his hut, which is situated in a corner of the Tank Road, and observed his daughter sleeping on a matting on the floor with her face downwards. He took her up by her feet, swung her round over his shoulders and dashed her face downwards with considerable force on the ground. Her head and face were bruised on all sides, and the girl without even being able to raise any alarm gasped for breath for a few seconds and died. The man was shortly after arrested.

—*Bombay Gazette*; Ahmedabad: "Last night a terrible gunpowder explosion took place near the

Three Gates. Two houses were blown up, and many people killed on the spot; 53 are in hospital. Of these 15 died during the night; of the remainder few are expected to recover. Four policemen among the killed."

—The following telegram is published in the *Daily News* of January 5:—

New York, January 4:—Mr. Cornelius Vanderbilt ("Commodore" Vanderbilt) died this morning. His fortune is estimated at fifty millions of dollars.

President Grant admits that he is removing canon and ordnance stores from the Southern arsenals in order to secure them against possible seizure.

—*Daily Telegraph;* Vienna: From Berlin I bear that it is proposed to grant Turkey a probationary year wherein to prove her ability to work out the new Constitution. The German official organs have adopted a conspicuously friendly tone towards the Porte, whilst pointing out in the plainest language that Russian policy and projects have sustained a severe reverse."

—Overland Mail, Jan. 5: Floods and storms, causing immense destruction of property, have been renewed throughout the island during the week. Great distress has also been caused by high tides in the Thames.

Small-pox continues to increase in London, and special meetings have been called to consider what steps can be taken to check the epidemic.

Amongst the deaths recorded this week are:—Lord Boston; Sir Titus Salt, Bart.; Sir R. J. Fletcher, Bart.; Lady Diana Pakington; Hon. Rachel Borthwick, and Major H. L. Armstrong, Royal Art.

The Porte is trying to make peace with its creditors; the decree of Oct. 6, 1875, which announced that for five years half only of the interest on the Turkish debt would be paid has been definitively withdrawn.—

Meanwhile, the announcement of an additional issue of three millions of Turkish pounds in caimés, which raised the total of paper money afloat to six millions Turkish, produced almost a panic. The caimés were suddenly depreciated to such an extent that the prices of the ordinary necessaries of life at once rose, and the mistrust of paper money became so great that some bakers and other tradesmen, unable to refuse legal tenders and unwilling to accept them, closed their shops, thus causing much distress and excitement.

The Government is making some attempts to organize in the capital and in the large towns a National Guard, in the ranks of which a few Christians are to be admitted.

A disastrous railway accident has happened in Ohio, on the Lake Shore Railroad, at Ashtabula, Nothern Ohio.—

On Dec. 29, about 8 P. M., Pacific express train going West, in a heavy snowstorm, with seven cars drawn by two locomotives, was behind time. The train, while on an iron bridge over the Ashtabula Creek, just before reaching the station, broke through, and the entire train fell into the creek, which is here six feet deep. The work of rescue of the hurt and recovery of the bodies had to be prosecuted in intense cold and deep snow. The bridge which fell was an iron truss-bridge, eleven years old, 150 ft. span, and 69 ft. above the creek. The train was moveing slowly preparatory to stopping at the station. The railway officials declare that the bridge was recently examined and was in sound condition. Of 179 persons in the train only seven escaped unhurt; fifty-two others were saved alive, more or less injured, several of whom will die, and 120 were killed on the spot. About fifty bodies have been taken from the wreck burnt and mangled so horribly that only three were recognisable. The stories of the survivors give heart-rending details. Excepting the leading locomotive, every car was wrecked. The ice covering the creek also gave way under the weight of the fallen train, the carriages caught fire, and the wreck burnt till midnight, and the storm raged till next morning, preventing relief reaching the spot. A train sent from Cleveland, fifty-five miles west, with physician and nurses, did not reach Ashtabula till almost morning. The snow had been falling for two days, and an almost incessant fierce gale blew from Lake Erie. The instense cold of the night, one of the worst ever experienced, caused dreadful sufferings to the wounded and dying.

Tuesday, January 30.

—*Bombay Gazette:* "News has reached Bombay by the mail of the death, at the of 71, of Mr. Edwin Heycock, who fifteen years ago was a well-known merchant of Bombay and as the first manager of the Central Bank of Western India, which flourished for several years till it fell upon evil times in 1864. Mr. Heycock was Sheriff of Bombay in one year of Sir Bartle Frere's administration. He had a turn for Biblical research, especially in the regions of prophecy, and published a book on the subject with the title of *Kings of the East.*"

—The *Madras Mail* publishes the following telegram from Colombo, 25th January,—"The Rev. Mr. Adamson of Tinnevelly has agreed to send Bishop Coplestone twenty Tamil catechists and schoolmasters to commence a rival cooly Mission. A fresh ecclesiastical strife is imminent. A telegram has been sent to England announcing Bishop Gell's refusal to hear Mr. Clark's appeal."

—Sir Titus Salt was the first to discover the properties of alpaca and introduce the manufacture of it. The *Daily Telegraph* says: For years Mr. Salt and his family were the sole makers of that useful material; and on the strength of the valuable patent they thus acquired they built a factory which, with extensions, has become one of the largest in England. This huge hive of industry, conspicuous as it is to the eye of the passing traveller, is not, however, the most remarkable feature of Saltaire. Surrounding the vast factory is a large village, or small town, containing many thousand inhabitants, every one of whom of working age, is somehow employed at the big alpaca mill. Sir Titus Salt was the sole landlord of this busy community, and the manner in which he discharged his responsibilities as such is one of the most notable facts of his times. At his own expense and under his personal supervision he provided everything that seemed necessary for the moral and material well being of his little kingdom, He built for his people baths and washbouses, schools and places of recreation; he erected a mechanics' institute, the appointments of which will compare with those of a fashionable club, and he also caused to be constructed a chapel attached to the Congregationalist body of which all that can be said in the way of objection is that it is only too splendid. Saltaire, in short, has been established on what may be called a basis of practical philanthropy while a laudable attempt to guard the morals of its inhabitants has been made in the rigid exclusion from the place of all public traffic in intoxicating liquors. In these things Sir Titus Salt both meant well and did well. Personally he was an intelligent, kind-hearted man, a progressive politician, a munificent contributor to public charities, and a zealous promoter of popular education. His life has been useful in many ways. He made his fortune by the introduction of a beautiful and valuable commodity, and he spent a large portion of it in doing substantial good to those he at once employed and served. In the history of the manufacturing industry of England, few names will have so high a place of honour as that of Titus Salt.

—Hailstones larger than a turkey's egg have fallen in Broach district.

—The following is from Notices to Correspondents in the *Times of India*, in smallest type: "T. G. Wells" writes to contradict a little paragraph we quoted from the *Jam-i-Jamshed*, about open air preaching at Surat. He made no attacks on "current Asiatic creeds;" no "antagonists rushed up to him" on the occasion referred to, and as he was never rescued by the police he could hardly "have been silenced for good and all had the police not come to my rescue."

Why could not our comtemporary give the same publicity to the Rev. Mr. Wells' denial as it had given to the defamatory extract from the *Jam-i-Jamshed*! Mr. Wells says:

"I would regard it as an egregious error on my part to irritate my audience by speaking publicly in an unbecoming manner of what they hold in veneration. By so doing I should frustrate my own object, I should repel those whom I wish to attract."

On the day particularized he made no mention of Hindu god or Mussulman saint; nor does he remember observing any member of the police present.

—*Times of India:* "By a Government Resolution of the 29th instant, we learn that they hope to 'soon be in a position to start the Dhond and Munmar earth-work.' This will be the largest work yet started in the Presidency, and one which we have uniformly advocated. The Neera Canal will also be commenced with as little delay as possible."

—Of the building of cotton mills, the *Englishman* moralizes, there seems to be no end; and the new one at Garden Reach has added 26,500 spindles to the number at work on the banks of the Hooghly. Within an incredibly short space of time, half a million of money has been invested in Calcutta in this latest of Indian industries. Five factories are now employing 5,000 hands, and working over 100,000 spindles.

—The *Deccan Times* says:—"On Wednesday morning last, Jemadar Mookuddum Jung, a wealthy Arab chief residing in Hyderabad, was taken ill with cholera, but no danger was apprehended until about 1 or 2 in the afternoon, when, the patient becoming worse, Mr. Johnston, Surgeon attached to the Reformed Troops, was sent for. He at once attended and prescribed a draught. Few minutes after the draught was administered (about 3 in the afternoon) Mookuddum Jung died. His son Hussen Meah, seeing his father expire, suddenly ran into his room and bringing out his dagger aimed a deadly blow at the heart of Mr. Johnston, who fortunately warded it off but not so as to prevent the infliction of a deep wound on his left shoulder and another on his arm, from which the blood oozed out most profusely. Mr. Johnston being quite unarmed and fallen upon so suddenly, was quite powerless, and were it not for the intervention of others, his death, we are told, would have been certain; as it is, he was at one time, since the attack, considered in great danger from excessive loss of blood, but is now, we hear, doing well.

—An Exchange says: "'Do people hunt twice?' The question was asked by Lord Chesterfield after a day's sport, and sportsmen themselves generally repeat it with a sneer at the first gentleman in Europe of his time. But the recent accidents in the hunting-field give a serious significance to the question. The most beautiful women upon the stage has spoiled her beauty: the son of a late Lord Justice of Appeal has been killed; the rising M.P. for a western county has been put *hors de combat*; and the succession of an ancient peerage has been imperilled—all within a week—all in the hunting-field."

—Number of persons employed on Famine Relief work in this Presidency, Jan. 26th, 324,938.

Wednesday, January 31.

—The Ceylon Memorial to the Queen praying for a cessation of Exclesiastical Subsidies from the revenue—in other words Disestablishment—in the island was forwarded by the Governor to the Secretary of State by last mail.

—Last night, at about seven o'clock, a Parsee named Hormusjee Dadabhoy Jaria committed suicide by jumping into a well just oposite to Mr. Jehangheerjee Pleader's house on the Esplanade. The deceased had been ill for months.

—*Celestial Empire:* "We learn that the native Christians of Shanghai have subscribed several hundred of dollars for the relief of their famine-stricken countrymen in Shantung. The Rev. T. Richard, of Chefoo, has just started for Chingchow—one of the most suffering districts—there to distribute the sums of money forwarded to him for this purpose. We may well exclaim, "What is this among so many?" Even were the amount at his command thousands instead of hundreds of dollars, it would be very little for such a purpose: yet we trust that his mission of mercy may bring relief to some few at least; and that he himself may escape all personal violence at the hands of people made desparate by famine."

—*Echo:* "The last survivor of the Cato-street Conspiracy—one Mathew Booth—died a few days ago in the Leeds Workhouse. To what a strange social world does this announcement carry us! George IV. had not quite a month exchanged the Regency for the Throne; the nation was troubled to to the core by the King's accusations against his wife, and by the resolute opposition of the Government, in which Lord Castlereagh exercised paramount influence, to every proposal of political reform. A peaceful meeting at Manchester in the previous summer had been dispersed by dragoons. The Corn Laws prohibiting the import of grain had raised the cost of wheat to famine prices, and the Napoleonic wars which had lasted 20 years had left the usual legacy of wars, universal unrest, and the restiveness natural under a greatly increased burden of taxation. At this juncture Thistlewood and his 23 associates resolved to imitate Guy Fawkes's intention; but instead of blowing up the Parliament House, they determined on assassinating the Ministers as they sat at dinner the guests of the Earl of Harrowby, in Grosvenor-square. The hope was that once the Ministers were out of the way, a reform Government would be established by the people. But traitors in the camp of conspirators acquainted the Government with all the plot. On the day of the dinner party, February 23, the conspirators had assembled in a loft over a stable in Cato-street (now Flower-street), Edgware-road, and were arming when the police entered, In the scuffle of the conspirators escaped, but Thistlewood was taken the next morning and in the following May he and four of his companions were hanged at the Old Bailey. They were the last prisoner confined in the Tower. Of the remainder, five were transported, and the man now deceased who has survived his crime for 56 years, either eluded the vigilance of the police or was deemed too young and obscure to be worth taking. During his long after life he has seen more than all which his fellows sought accomplished by the Constitutional canges

amounting almost to revolutions, which have been wrought. The England of to-day is scarcely more unlike Turkey than it is unlike the England of the days of the Cato-street Conspiracy."

—*Advance:* "For eleven weeks Messrs. Moody and Sankey have been in Chicago holding meetings daily (Saturdays excepted) and most of the time three or four meetings a day. Their coming had been anxiously waited for; it was eagerly, devoutly welcomed. From first to last the controlling spirit of brotherly love has been something wonderful. The general wisdom, tact and prodigious personal energy of Mr. Moody has been a continual surprise. And yet nothing perhaps has been more noticeable about these two evangelists than the intensity with which they "hate vain thoughts," and the sincerity of their desire and constant prayer that their own personality may be as nothing, and Christ all in all. Humility, humility, a condition of being filled with and used by the Spirit, is something which they endeavour never to lose sight of. But humility with them means more than mere absence of egotism, conceit and pride; it means implicit trust, unquestioning obedience, courage, boldness, aggressive audacity of venture and effort, when God is leader and bids us come his way."

—At the Christian Convention in Chicago, Mr. Moody said that a few years ago as he stood at the door of a church giving out invitations to a meeting to take place that evening, a young man to whom he offered one said, "I want something more than that. I want someting to do!" I urged him to come into the meeting, and after some remonstrance he consented. After the meeting I took him home, and after dinner I told him there was a room which I called the "Prophets' Room," and upstairs was another which I called the "Uubelievers' Room," and I would give him till night to decide which he would take. He was able by night to take the first, and the next day was at work urging young men to attend the noonday prayer-meeting. Years afterwards I received a letter with some money from a young man in Boston, who said: "You helped me and took me in your home, keeping me six weeks, and refused to take anything for it, and I have never forgotten your kindness." I had lost sight of him, but he had remembered that as a turning-point in his existence.

—When the New York Elevated Railroad began to run regular trains, four years ago, it was glad to carry 1,000 passengers a day. Now it carries nearly ten thousand a day, and accommodates them handsomely. Trains go every seven minutes from Battery to Central Park.

—*Indian Christian Herald:* A Native Prince writes: "In a Christian and even Brahmo point of view Idolatry is *Sin*." Referring to this observation, the *National Paper*, the organ of the *Adi* Brahma Samaj, says: "The Prince is mistaken as to the views of Brahmos. They do not think idolatry to be Sin."

—The *Church Missionary Gleaner* records "that even in 1874 the Native Christians connected with the South Indian Missions of the C. M. S. contributed, for Church purposes, more than 2,700*l*. Of this sum one-half was for the "Native Church Fund" in each district, for the support of native pastors, catechists, and schoolmasters, and the remainder was in fees and Offertories for Church expenses and contributions to religious societies. Tinnevelly contributed 1,890*l*., Travancore 427*l*., Madras, 276*l*., and the Telegu districts 123*l*."

—*Bombay Gazette;* Ahmedabad: "Last night about ten o'clock an explosion of a most alarming and fatal character took place in the neighbourhood of the Three Gates. An alarm of fire having been given, as is usual in such cases, a crowd gathered round the place which turned out to be a Borah's shop, where ammunition and firearms were sold. The shop had been shut up for the night, consequently the police proceeded to burst into it. As the door flew open a large cask of gunpowder, which appears to have been leaning against it rolled out and immediately exploded among the crowd. The scene which followed was indescribable. The house in which the shop was, and the next one to it, were so completely blown away that the space where they stood looks as if a clean slice had been cut out of the row. In an instant a great mass of flame followed by a dense volume of smoke shot into the air, carrying with it rafters, beams, bricks and everything. So great was the force of the explosion that though the street is a very wide one, some of the houses opposite caught fire and most of their windows and doors were smashed, in one case a verandah being torn bodily off. The large beam of the Borah's shop was carried completely across the street and now rests on the roofs of the opposite houses. The shock was felt for a considerable distance round my residence, which is at least ten minutes' walk from the scene of the disaster."

Thursday, February 1.

—*Times of India:* Mr. Arnold's powerful advocacy of Turkish rights and Lord Beaconsfield's policy (in the *Telegraph*) has been doubly rewarded. He has been created a C. S. I., and the *Telegraph* possesses the monopoly of early Turkish news.

—The Army Lists of the three Presidencies issued on the 1st January 1877, bear for the first time the names of the native officers as well as the European officers serving with native regiments.

—The people of Sholapore seem unwilling to part with Mr. Grant, Collector, transferred to Bombay. They have had a public meeting and have telegraphed to the Viceroy as follows, says the *Bombay Gazette*: "15,000 people, representing various sects and classes, including men from town and works in talookas, assembled now in Mungalwar, requested us to lay before your Lordship their complaints. The hot season has set in. Water is very scanty. Small-pox and cholera have broken out on the works. The reduction of wages in the civil agency, amounting to an anna per woman and 5 pice per man, makes the daily wage quite insufficient for half food even, and has aggravated the misery. 8,000 in Sholapoor talooka alone are thrown out of employ consequent on the want of works. At this crisis the transference of Mr. Grant, whose experience and efforts had worked so admirably, has thrown all into consternation. Ryots telegraphed to the Bombay Government to postpone Mr. Grant's transference. Nothing seems to have been done by them.

—H. M.'s Indian Troop-ship Crocodile, 4,173 tons, Captain P. R. Sharpe, arrived in harbour yesterday, from Portsmouth 29th December, with 76 officers, 12 ladies, 12 children, 1,058 men, 121 women, and 146 children. During the voyage she experienced very rough weather up to Gibraltar, and had fine weather since. There were two deaths and one birth on board.

—The *Jam-e-Jamshed* relates the following:—A man named Jumnadas, a native of Ghoga, bestowed his daughter in marriage on a certain member of his caste, who made him a present of Rs. 500 in return for this act of favour. The mother, however, had other views for her progeny, and she gave away the girl to another suitor for a like gratification. The time arrived for the consumation of the marriage, and the doubly-wedded bride was expected to fulfil her engagements, but she positively refused to do either, which enflamed the minds of the parents, who thereupon quarrelled bitterly over the affair, the bride remaining firm all the while. An astute relative, however, thinking that a great disgrace had fallen upon the family, sought to cut the Gardian knot by administering poison to its cause. The girl, whether suspecting something wrong or not, gave the ball of sweetmeat which concealed the poison to a playmate, who ate it with fatal effect. The poisonous matter found within her, at the *post mortem*, has been forwarded for analysis to Bombay.

—A. D. in the *Bombay Gazette*: "Why is the ryot poor? Cannot the produce of his agriculture, after paying the rent—suffice to meet his expenses and leave something over for indulgence and luxuries? It is just as certain that it *can*, as that it does not. He is so singularly incapable, thriftless, so indifferent to his interests, so wanting in the most ordinary acumen, so involved in a system and so averse to change, and, above all, so uneducated, that he permits himself to lie at the complete mercy of his hereditary sowcar. With every advantage, with all the means to make himself entirely independent—with roads, railways, markets and a country in a state of placid order, he yet clings with marvellous and extraordinary tenacity to a system, by means of which an agency, where he has not one sous to his credit, still makes him the most extensive advances, whenever required, and *quid pro quo* absorbs the whole of his agricultural produce, at prices which the ryot is never very minute in examining, fool as he is. Here, then, is a door open for fraud and infamy to any extent."

—The *China Mail* gives the following account of the accident by which four lives were lost of men belonging to H. M. S. Newcastle on her voyage from Hongkong to Singapore:—

The version of the affair we have received says that on the 13th Dec. a petty officer, named Miles, while heaving the long, by some means fell overboard—the ship then (at 3 p. m.) going about 8½ knots. A midshipman, named Wingfield at once jumped overboard to help Miles, and was followed by two seamen, while a life-buoy was let go. By the time the ship was hove to and a boat lowered, the vessel would be about a mile and a quarter from the spot where the accident took place. To row back this distance against wind and sea would have probably taken an hour, as the boat was undermanned, two of her crew having been pulled out in lowering. At the same time the sea is described as having been "not very bad" the temperature of the water was 81 degrees, and the three noble fellows who sprang to the rescue are spoken of as the best swimmers in the ship. This being so, considerable surprise is said to have been felt on board when Captain Douglas recalled the boat within half an hour of its despatch; and upon its return (about 1½ hour after the accident) gave orders to resume the voyage. Our carrespondent even says that one of the officers suggested to the captain the advisability of heating back, and that the suggestion was unfavourably received. The three swimmers are said by good authorities to have been men well able to keep afloat for six hours; and poor Wingfield was last seen tying a life-collar round Miles' neck and blowing it out. This sad affair has cast a gloom over the ship, and general regret was felt in Singapore that so much that was unsatisfactory hung about the whole business. We sincerely trust that a very different account may yet be given of the accident, explaining some of the circumstances which at present seem to be so inexplicable. One of the poor fellows drowned, named Hesk had already got a Humane Society's medal and clasp.

—*Friend of India,* on the absence of religious exercises at the Delhi Assemblage: The feature of our policy which it brings into prominence is the anxious, and, we think, feeble and foolish, fear of offending native prejudices; while this terror is unfortunately combined with a strange incapacity to do anything like justice to the native character. In our attempts to conciliate them, we treat them at one time like children, and at another time like senseless bigots. Now, although it may be true enough that there is a large element of what seems to us childishness in the ordinary native character, and also a considerable element of bigotry, we cannot help thinking that we are carrying this policy too far, and that in doing so we are making a grave mistake. We have drawn upon ourselves universal ridicule by seeking, especially on the occasion of the Proclamation, to conciliate their affections, at if they were children, by means of toys and gewgaws and empty titles of honour. And now we find that they are men enough to see through the hollowness and worthlessness of these things, and to receive them with derision. Then we pay them the complimemt of treating them like bigots, so stupid and unreasonable, that though we shew the most tender toleration to their religious rites, they, on their part, cannot tolerate ours. Surely it is stange that a Government which not only tolerates, but protects, all classes in the exercise of their different religions, should not dare publicly to exercise its own. The Government of India has not gone the length of "abolishing God," but it has shewn itself more fearful of offending its Hindoo and Mohomedan subjects than of offending the Being by whose grace Her Majesty professes to reign.

—*Lucknow Witness*: We are requested to give notice that a change has been made in the management of the Cawnpore Memorial School whereby the girls' department will be in the future entirely separated from the boys', and will be under the sole charge of Miss Thoburn whose well-known school for girls at Lucknow has attained such a high reputation. All applications for admission, and other communications relating to this school should be addressed to her. The next term opens February 1st."

Friday, Febuary 2.

—Bishop Mellus, at Cochin, has been defeated in his attempts to recover possession of certain churches.

—Deaths last week, 515.

—*Bombay Gazette*: "About 150 certified members of the Methodist Episcopal Church assembled on Wednesday evening to bid farewell to Bishop Andrews, at the Falkland Road Hall. Tea, coffee and edibles were served at 7-30 P. M, after which several clerical and lay members, in short speeches, testified to the benefits accruing to themselves and the Church from the Bishop's visit to India. The Bishop left America last June and has travelled over England, Sweden, Norway, Germany, Austria, the disturbed provinces of Bulgaria, &c., and Turkey, and exclusive of his journey from Suez here, has travelled over some 7,000 miles in India in his mission of organization, &c., to the Methodist conferences in India. A goodly number of friends accompanied him on board the Italian s.s. Betavia yesterday morning to bid him God-speed.

—"Fear not, it is I" are words said to have been written by the Pope under a photograph of himself.

—*Overland Mail*, Jan. 12: No serious fighting has yet taken place between the rival political parties at New Orleans, but matters appear to be in a very cri-

tical condition. A despatch of last night says:—"The commandant of the Federal troops has received orders from the Secretary of War to disperse the crowd assembling around the State House. The despatch of the War Secretary declares that President Grant is determined that the Republican Legislature sitting there shall not be molested. All, however, is quiet, the Democratic militia having left the streets. Both the Republican and Democratic Legislatures have elected United States Senators."

No improvement has taken place during the week in the floods and rains. Great distress continues, and subscriptions are being raised to alleviate the suffering.

Paris, according to a census just taken, contains 1,986,748 persons.

—*N. Y. Evangelist:* The total seating and standing capacity of the Boston Moody and Sankey Tabernacle, will accommodate 7,000 persons. The dimensions are 140 by 204 feet, and there are no galleries. It is expected that the meetings will begin about Jan. 14th. Meantime the evangelists have tarried longer in Chicago, owing to the extraordinary interests of the meetings, than they had intended. Mr. Moody preached as usual last Sunday.

Miscellany.

—U. P. Mission Report, Rajpootana; Rev. W. Shoolbred, Beawr:

In connection with the native church, I may briefly notice my tutorial labours in preparing two of the native brethren, Chintu Ram and Umrah for the pastorate. This is now the fourth year in which these labours have been continued during the six months of the hot weather and rains, so as not to interfere with out-station work during the cold weather. In Biblical studies, Systematic Theology, Church History and practical Homiletics their studies are now well advanced; and another session or two should complete their intellectual training for that office, for the proper discharge of whose duties their position in the Church as Elders and Evangelists has also been preparing them, and for which, we trust and pray, they may have an unction given them from above.

Chukas Rama's school, held in his own house, the *Ramwara* of his priestly days, continues to fairly thrive: and the place which used to resound with *bhajan* in praise of Ram Charan, founder of the *Ram Sneh* sect, now rings with children's voices telling the story of the Saviour's love.

While preaching in one village the audience was joined by an old Brahman, who listened with marked attention to the close, and then followed Umrah to his tent, a long way off, that he might buy from him "the Word of God that giveth life." For this he cheerfully produced eight annas of hoarded pice: and then, as explaining his eagerness, gave the following narrative: "I was writing in my house this morning and fell asleep. I dreamed that I heard a voice calling to me, 'Arise and go forth.' The voice awoke me, and when, after wondering for a time over it, I was about to drop to sleep again, one of my boys came in and said, that a man of God was preaching in the bazar. I then understood what the voice meant, and going forth found you and this book which will give me light and which I will read to all who will listen."

Dr. Sommerville:

To communicate, with healing for the various diseases brought to us for treatment, a knowledge of the one true God and of Jesus Christ whom He has sent, is the method and aim of our work, not as some injuriously represent, with the object of forcibly or cowardly taking advantage of our patients' weakness or incapacity for thought and intelligent decision, but to show that our religion is one of mercy and love, and that we are prepared to carry out the injunctions of our Master to heal and to preach, and to say to all "the Kingdom of God is come nigh unto you." In the Mission dispensary all are free to come and to go, and the Gospel is shown to be a thing not of compulsion, but of persuasion, to the end that sinful men may see and accept a Saviour from sin in Jesus Christ. We make the Bible an open book in the dispensary, and use it as a means of carrying on the religious part of our work, as we use the lancet or bandage or dose of medicine in carrying on the medical part, believing as we do that the one is as much wanted as the other, nay rather, that while the latter are not always needed, the former is at all times in place and profitable as the message of God to man.

Rev. James Gray, Ajmere:

We have had candidates for baptism, but as we have no desire to see merely nominal Christians added to our roll, we have been compelled to decline the applications of a moulvie and a pundit, have subjected other candidates to a longer probation, and have only had the satisfaction of admitting one new member into the followship of the Church.

A few days ago, on the 10th November, one of our members was removed from the Church on earth, we trust, into the Church in heaven.

The name of Isa Das has often appeared in our Annual Report. He was our first convert at this station and has long acted as a catechist. He had more than once been temporarily suspended, but we had hoped that the discipline to which he had been subjected had had a salutary influence, and that a better future was before him. But another fall has resulted in his separation from the Mission. May he yet be led to that repentance which needeth not to be repented of.

Rev. Mr. Jameson, Todgurh:

During the past five years there have left this Orphanage no fewer than twenty-eight boys and girls. Most of these are married. All are settled in this or other Mission stations, and earning their own livelihood as pandits or handicraftsmen or household servants. We are in hopes that at the close of the year, arrangements will be made whereby other six will be in a position to make a beginning in the world for themselves.

Rev. Mr. Macalister, Jeypore:

Oodeypora 24 miles from Jeypore: here Gunga Parshad, one of Mr. Traill's first converts, and a somewhat remarkable man in his way, has a house and garden, granted him by the Thakoor of the place, where he for a portion of the year resides. His former position, that of guru or teacher of the late Thakoor, gave him great influence among the villagers. After embracing Christianity, his honour, in the estimation of the people, was sullied, and they lost their respect for him. But when he began to go amongst them again, and they saw that his religion had not made him a worse, but a better man, their prejudices melted away, and the old "Shami" as he is still called, now a preacher of righteousness, again rose into favour. The Thakoor instead of placing obstacles in his way, gives him perfect freedom to teach and preach as he pleases, and such a hold has he on the people that he is frequently called in to decide difficult cases which arise in the village. His expositions of Scripture are sometimes very striking and admirably adapted for the parable-loving native mind.

Selections.

IN SOUTH TINNEVELLY.

Notes of Evangelistic work, by Rev. V. W. Harcourt.

July 2nd, Ambasamudram.—Arrived here in the small hours of the morning. Found the bungalow occupied by the Sub-Collector, so pushed on to Ambasamudram itself, and alighted at Mr. Lash's girls' school. Late as it was, or rather early at 2 A. M., the Catechist of the place, one of my Evangelists, and the Schoolmaster tarried with me to tell of an interesting movement amongst the oil caste people towards Christianity: several of them, and one of the Asari caste are preparing for baptism. John Kohlhoff preached at the morning service a good hour. Mr. Paul had told me the sermon might last two or even three hours, in fact, that no count of time was taken as a rule; so John must have condescended to my weakness in making it only an hour's length. In the evening we held an out-door service in a street inhabited by toddy makers. My friends had provided me with a chair, table, and lantern, placed under a tree, and attracted the crowd first by singing several lyrics. The village Schoolmaster Samuel and his young brother and a Christian policeman sang very loudly and in tolerable tune, little Gnani, the Catechist's son, sang the same tune but in different key. Mr. Paul Schoolmaster helped us to preach and did it very nicely, but there was too much about the English in his sermon. *The* preacher, John Kohlhoff, preached for an hour and a half. The length of his discourses is quite a feature in the meetings, and the people never make any movement of weariness. He is vivid, clear, imaginative, withering in his sarcasms on demon worship and idolatry. I as a European think he stoops too low to gain the ear of the people, and yet the people are stirred up and their interest awakened, so I wait and watch. An old pensioned Catechist Asirvatham has received an impetus to serve the Lord afresh, and is laying siege to the Shanar portion of a neighbouring town. I think it is to him we owe the conversion of a middle aged man, a dyer, who feeds on the Bible, and whom I trust to be able to baptize before I leave.

July 18th Tinnevelly.—I have pitched my tent in a rather swampy grove near this large town of 25,000 inhabitants. It has the look of a Hindu town far more than Palamcottah, and must be several times its size. It is crowded with temples and stone sheds, or what they call *mundapams*, sometimes very pretty graceful erections supported on beautifully carved pillars, monoliths, and often on the walls are colored representations of Hindu gods and goddesses and holy people. A saint, the story runs, once sat so absorbed in contemplation, that the white-ants mistaking him for a stone, incorporated him in one of their earth heaps and erected cell upon cell mound upon him. So he was reckoned a very very great saint with the people. What am I to do for the upper classes in this huge place teeming with life and commerce? What if I could turn the shop-keepers into tract distributors by supplying them with little hand-bills each containing one text of Scripture to wrap their goods in! It is worth a trial. We must also hold lectures and have evening preaching. I had a conversation in the morning with some dozen people watching with intense interest my tent being pitched. When I shewed them my glass clock, like the Queen of Sheba they had *no more spirit* left in them. They emphatically said there was none like it in Tinnevelly.

22nd.—Returned the visit of the Tahsildar with the Rev. Mr. Asirvatham. Found him courteous and inclined to aid me in a scheme of mine to start a book stall and reading room in the town. There are some 25,000 inhabitants and 600 English students in it. One saying of his is worth repeating. It was on the value of Mission Schools, where with several other officials in very respectable positions he had received his education. "Government schools" he said "educate our minds, but your *Mission schools educate our hearts.* Any application of goodness and truth which I have I owe to the teaching and example of Missionaries in early youth." This was very gratifying, and I think I may be allowed to record it. The visit over, Mr. A. and I went to inspect the large Mission Tamil School almost filled with Mahommedan lads, of whom there were about a hundred. Some of them have such pale interesting features, and in honor of my visit they had arrayed themselves in their bright-colored silks. I could only examine one class thoroughly, a two hours' examination, in Tamil, our Scriptures, and Arithmetic. Their Scripture lesson, a Gospel and the Book of Genesis, was *well* got up. Mr. Asirvatham teaches them this himself and does it very creditably. At the close I made the little fellows happy with a present of fruit and grain.

I have reorganized my little band. Mr. Savarimuttur has been parted with, whilst I have retained Messrs. Kohlhoff and Guanapragasum. I have engaged an efficient violinist, Mr. Gnanasigamany the son of my inspecting Catechist at Suviseshapuram. We have three little boys who accompany Mr. G. on the violin with their voices. I have enlisted my little melodion into the service, and thus organized we play and sing the sweet Temil lyrics of the country and so combine singing and preaching something after the Moody and Sankey style. Our visits, as will be seen, have been made at sunset, thus allowing the people time during the quite hours of the night to ponder the strange tidings brought to their doors. And the evening visit is preceded in the day time by one from one of our number to prepare the people for the evening service.

Dohnavur:—Every Sunday evening we have held a special out-door service with singing in this village to reclaim the relapsed and awaken the heathen. The effort has been blessed, and nine families, five of them fresh comers, now coming regularly to church. I have half promised to return to baptize the latter when they are prepared for the rite, if Dr. Sargent permits. And they have done this without any inducements of temporary advantage. Prior to coming to Church, they have asked me in each case to visit their homes and pray with them. One man was jeered at by his heathen neighbour for praying, another man with his family ate up the sheep he had vowed to sacrifice at a grand devil dance that occurred whilst I was staying at Dohnavur. On this occasion I dropped a line to the police inspector to see that no cruelties were perpetrated on lads by their sides pierced, as one of my school lads had actually been killed at a similar feast in another village, and another little lad severely wounded.

The Head Constable in answer to my note, visited me and told me that Government had made no order in the Gazette on the subject, but that he would in conjunction with the *grama munsif* let the people know that he was on the look out for any excesses during the feast, and he did so and I believe no cases of piercing occurred. I was glad to hear subsequently from Mr. Puckle of the C. S. that the subject of these swinging festivals and piercings had occupied the attention of Government and that they had come to the conclusion (1st) that no direct prohibition should be formally issued in the Gazette, but that (2ndly) Collectors should be instructed to use their influence to repress these practices in their several districts. I fear however, from what the Constable said both practices are carried on to a considerable extent even in such a large place as Tenkasi.—(*Madras Ch. M. Record.*)

HENRY DENING.

(*Address at Clifton Conference.*)

"CHRIST is the diamond, to shine in the bosom of all our sermons." Such were the *words* of an aged believer, now himself in the bosom of Jesus. Such has been beautifully shewn forth in the *addresses* of this morning, and such is the culminating point in

the *subject* now under consideration—it is "that *He* may be glorified."

Some speakers have pointed out the truths taught in the *first* part of the subject, and some in the *second*. I wish briefly to consider them together, as they are so intimately connected that to separate them is to mar to some extent their beauty.

Are the trees *planted* by the Lord? It is "that *He* may be glorified." Are they *watered* by Him? It is "that *He* may be glorified." Are they *cared for* and *watched over* by Him? It is "that He may be glorified." Does He cause the sun to shine on them, the dew to descend, that they bud, blossom. and bear fruit? It is "that He may be glorified."

Brethren, bear in mind that it is the supply *from above* which makes them great. *That* man is proportionately great in the eyes of Jehovah, according to the supplies he receives from above. If a believer ever attains to greatness, it is by having constant dealings with the great God. How miserably insignificant are some in the eyes of God, who are set on high and loudly applauded by the people of the world. How truly great are many who pass their lives in comparative obscurity—it may be on the couch of pain, it may be in the much dreaded workhouse—but who are nevertheless magnanimously doing the will of God, and whose acts by-and-bye probably will rank with the "Acts of the Apostles."

Remember, also, that *as* you get the supply from above, *so* you will be able to glorify God. The shower must come *down* before the seed can spring *up*; the oil of grace *descend* before the fragrance can *ascend*; the dew fall from the hand of God ere it can turn to pearls; the king sit at the table, or my spikenard will not send forth the smell thereof; the streams run down from Lebanon's snowy heights, or it majestic cedars could not so well rear their lofty heads to heaven.

Again, *as you seek "that He may be glorified" so you seek your own happiness.* Why do we meet with so many miserable Christians? Is it not because they are seeking honour for self, rather than for Christ; preferring the servant to the Master, the creature to the Creator, the little muddy stream to the pure inexhaustible fountain? You never will be an efficient master of self, till you are an efficient servant of the Lord Jesus. You never will be a happy Christian till you become a Christ-honouring, self-forgetting Christian. Seek His glory, and He will seek your welfare. He will crown your work, if that work crowns Him.

We are told that the cedars of Lebanon are six thousand feet above the level of the sea. Believers in Christ ought to be more than six thousand feet above the level of the world. It is humiliating to witness at the present day how the world has dragged down the Christian to its own level. *Can* two walk together except they be *agreed? No!* then there *must be* an agreement betwixt the world and the Church of Christ: for are they not often seen walking together in sensual worship; in sinful expediencies; in following the goddess fashion; in lukewarmness to the cries of the perishing at home and abroad; in bowing down to mammon, the golden idol which a worse king than Nabuchadnezzar has set up in this land to draw away many from the living God? O believer in Christ, did not Christ die to deliever you from this present evil world? Then get you up from the well-watered plains of Sodom, and escape for your life to the mountain, lest trouble befall you; get you up to the lonely Carmel heights, where the old prophet held such intimate communion with the God of Israel; ascend with Moses the steeps of Pisgah, and through the telescope of faith behold the promised land; and then will you hold the things of earth with a loose hand. You must accompany your blessed Lord to Tabor's rugged sides, if you want His glory to be reflected on you, and the world to take knowledge of you that you have been with Jesus; yea, go by faith to the Mount of Olives, and ascend into the presence chamber of your God; for then only will you be enabled to *look down* upon a world that lieth in the wicked one. It is in the mount that we behold glory of the Lord, and it is to the mount that our Lord invites us, "that He may be glorified" by us.

It is not as with the Queen of Madagascar, who will not allow any of her subjects to build a palace as lofty as her own; King Jesus builds the palace Himself, and then invites us to occupy it with Him. Raised up together and made to sit together in the heavenlies, we cannot help exclaiming, with the disciples of old, "It is good for us to be *here*." Tried saints of God! ye that are bowed down with the troubles of life, so that ye can in no wise lift up yourself; ye that are often in the Slough of Despond; ye whose feet are often sinking in the swamps of a deceitful world; seek for eagle wings to fly unto the clefts of the Rock of Ages; for can *you* not say with the Psalmist, "God is my *high* tower!" Travellers in Egypt tell us of the high towers there, to which at certain seasons many of the inhabitants repair that they may escape from the annoyance of stinging flies who do not ascend to such a height. May we get up into our high tower—Christ, and abide in Him; and then the petty cares and anxieties of earth will not sting or worry us: for fretting and faith are diametrically opposed the one to the other, and nothing can be a trial to us, if we have faith enough to cast it on the Lord. Thy Lord says to thee to-day, "Friend, go up *higher*," then obey at once the injunction, His grace assisting you.

A lady was taken by a Bible-woman a short time since to visit a poor invalid, who lived in the top attic of a lofty house in one of the back streets of a large city. When they arrived at the place, and had proceeded only to the first landing, the lady was rather alarmed at the wretchedness of the abode and darkness of the staircase; but the Bible-woman cheered her by saying continually, "'Tis better higher up, ma'am; 'tis better higher up." On reaching the top floor, they entered the room of an afflicted saint of God, and were suprised, not simply at the cleanliness of the room, but principally at the joy and peace of the sufferer. The lady rejoiced with her in their common Lord, and felt the truth of the words, "'Tis better higher up." Christians, are any of you discouraged because of the way? Is your home wretched? your pathway dark and steep? Do not live down in the dark cellar of defilement, or on the first floor of doubt, or the second-floor of disobedience, or the third-floor of dread; "*'Tis better higher up.*" Get up to the very roof, where the window only opens, like Noah's, towards heaven; whence you can behold the light of Christ's love shining brightly upon you. Let your cry be, "Lead me to the Rock that is *higher than I*," and you shall be not simply as Saul "higher than any of the *people*," but God shall make you "higher than he *kings* of the earth; yea, you shall sit with the Lord Jesus your "High Priest made higher than the *heavens*," seated with Him "in the *highest* room."

Again—*Trees of righteousness are useful and ornamental.* Their usefulness is their greatest ornament. "This people have I formed for Myself," saith the Lord; "they shall shew forth My praise." Let us ever remember that we are not our own, but bought with a price; and hence all we have and are ought to be *used* for God. Give Him all, make a full surrender, keep back no part of the price for self. All the honour, all the glory, all the praise, is *due* unto His name. I remember when I first began to preach, that I could see no fruits to my ministry, and was much troubled about it; till one Lord's day, a dear Scotch minister conducted the service, and many souls were broken down, and some confessed Christ. I asked my friend afterwards what he thought was the secret of success; he replied, "*Give God all the glory.*" It was a word in season for me, it cut like a two-edged sword; my conscience told me that I had not given all the glory to God, hence my usefulness was hindered. I had resembled the rebellious Israelites, when "no man put on his ornaments." I humbled myself before God, and rested not till the dew of His blessing descended on my work. Believer in Christ, seek then to be useful and ornamental. Useful—giving shelter to others. Ornamental—adoring the doctrine of God your Saviour in all things, having "the ornament of a meek and quiet spirit which is in the sight of God of great price. Useful in life—useful when cut down, laid like the cedar as part of the temple floor, and there shed your fragrance throughout eternity. Whitfield used to tell of a youth who said, "I will not live in my old father's house, for there is not a table or chair there but what smells of his piety." That parent, who had been such an ornament in God's garden during life, was *useful* though cut down. Is your house fragrant with piety? Is it perfumed by the "Rose of Sharon and the Lily of the Valley?" Do all your "garments smell of myrrh, aloes, and cassia?" If so, it is "that He may be glorified.

(*To be continued.*)

CONTINUANCE.

THERE is great emphasis, in the word of God upon such words as "continue," and "continuance," in relation to the procedures of the Christian life. It is in the highest sense a grace, and it is also the horizon that includes all the graces, the current that bears onward the whole fullness of Christian believing and Christian doing. We ought to understand, though men are slow to understand, that none of our exceptional, extraordinary, and spasmodic states and demonstrations amount to *character*. Character is not in our occasional and intense feelings and activities. It is in our habitual and abiding states, in our regular and normal demonstrations. A husband who goes and comes from day to day, without ever a loving smile, a gentle caress, or a pleasant word to his wife; cold and indifferent to her presence and her comfort; and once a year or so, as on a bridal anniversary, brings her a lavish gift—can hardly be called, on the strength of that costly tribute, a sympathetic and affectionate husband. His habitual treatment of his wife, and not this conspicuous exception, constitutes his real character in the conjugal relation. A father, to whom his children seem nuisances all the year round; who scowls upon them as they intercept his path: who orders them away from his presence when they weary his ears with their cries; the first footfall of whose coming step hushes all the joyous tumult of their sportive hours, and who yet, when Christmas comes, orders home a cartload of playthings and bonbons for them, cannot plead that his annual generosity constitutes him a tender and loving father; or if he do, the plea is false. We should judge him by his habitual, not his exceptional and occasional manner.

I knew a gentleman who once gave, under very strong pressure, a large donation of money to aid in the founding of a religious institution. He lived on this gift all the rest of his days. Nobody could dispute that he was a charitable man, for this single grand appropriation of twenty-five thousand dollars proved it with a conclusive logic! Meanwhile, every humble want went by him unportioned; every sorrowful heart in need appealed to him in vain; the lovely record of charities received no endorsement from him, however exigent their circumstances. Tell me, was he a charitable man, or a hard, closefisted man? What gives the true answer—his large and single contribution, or his daily inhuman meanness?

I knew a man who had had such a remarkable experience in a single prayer, beholding the heavens opened and hearing the music of angels, and catching sight of the splendor of the throne, that he hardly felt that he ever needed to pray again. He did not pray in his family, he did not attend prayer-meeting—he was above all this by that one special manifestation of unseen things. How would you characterize him in regard to the use of prayer? I know members of Christian churches who come into the meetings of the brethren like a gust of tempestuous wind, and stir up a great dust, and kindle and stimulate all hearts with their flaming zeal, and chide all laggards, and almost set the courses of nature on fire; and their fervor lasts about a fortnight or three weeks, and then you do not see them or hear them for a year or two, and there are no traces of their apostolic progress. What is their real character as members of the household of faith? It is the habitual life, the every-day life, that makes character. It is the "patient continuance" in "well doing" that wins the crown of "eternal life."—*Rev. A. L. Stone, D. D., in Pacific.*

"HOLINESS THE BIRTHRIGHT OF EVERY BELIEVER."

BY MR. W. CORRIE JOHNSTONE.

BRETHREN—Our subject is Holiness. When first mentioned to me by our Chairman, I think it was put in this form—Holiness the Birthright of Every Believer. If a man is asked what his birthright is, he naturally thinks of what his father was, of what his father possessed, and of what comes to be his own in virtue of his being his father's son. Now, what is my birthright as a son of God? With this thought in my mind I turned to my Bible to look again at how my Heavenly Father was presented there, and to think for a little of what holiness might be mine on account of being His son.

We hear Moses singing of Him, "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. xv. 11.) Then, in prophetic vision, we hear the seraphim, as they cover their faces with their wings, crying, "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory" (Is. vi. 3). Yet again we hear the well-beloved Son, "who only knoweth the Father," calling Him "Holy Father," "Righteous Father" (John xvii. 11, 25.) When such is the character of the believer's Father, is he presuming if he claims holiness as his birthright? Shall not the children bear the Father's image? Is not this the exhortation of the Spirit—"Be ye holy, for I am holy?" (1 Pet. i. 16).

We find that the holiness of the children is the Father's *choice*. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 4). "Brethren beloved of the Lord,

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because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13). What God has deliberately chosen shall certainly be accomplished, and His children shall be made holy. Their holiness is shown to be the Father's *design*. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren" (Rom. viii. 29). If we know what Christ is, we know what Christians are to be. "He is holy, harmless, undefiled, separate from sinners." Believers must yet be the same. He is the elder brother, and is "not ashamed to call them brethren." They shall yet be worthy of the name, for they are predestinated to be conformed to His image. This is certainly "glorious predestination."

This holiness of the children is connected with the Father's *oath* which ratifies "His holy covenant." "The oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke i. 73-75). It might be said of the former passages that they cannot be fully realised by the believer on earth, but this last seems to speak expressly of the holiness attainable here. We have the "two immutable things, in which it is impossible for God to lie," upon which to ground our faith for the realisation of this holiness. It begins in the heart of the sinner with the Father's *calling*. "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. iv. 7). Ye are "chosen to salvation, through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13-14). Paul writes to the Corinthians of this calling—"Jesus Christ shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord (1 Cor. i. 8, 9). And for the Ephesians Paul prays, "That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (Eph. i. 18). Then we are further assured that what was the Father's *choice design*, *oath*, and *calling*, continues to be His *will*. We have it from Christ Himself, who came to do that will. "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (John vi. 40). Paul writes to the Thessalonians—"We beseech you, brethren, and exhort you, by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification." And the Galatians are told that "Jesus Christ gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4).

Now, if we still search the Scriptures and keep this thought of holiness being the birthright of every believer, in our hand like a magnet, that it may attract to itself what is said of Christ, we open up another large field of inquiry. It is declared to be the *purpose* of Christ's coming. "Thou shalt call His name Jesus; for He shall save His people from their sins" (Mat. i. 21). "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (I Jonn iii. 8). My heart leapt up when I heard the father who has spoken refer to his experience in connection with this passage, as I remember of it coming to me with like power. Yes; our sin, our misery, our ruin, are the works of the devil, and consequently just what the Son of God was manifested to destroy—even to eradicate or abolish, as the word signifies. The walls of the old building are not to be partially taken down and repaired, but the building is to be rased to its foundations, and an entirely new structure reared in its place by our divine Architect; and the last stone shall be laid with "shoutings, crying—Grace, grace unto it."

Brethren, you know from sad experience that Satan has access to your hearts, and can fan the sparks of passion into a flame. But is He who made the heart to be denied like access? Can the Son of God not touch the source of all our thoughts and bring them into harmony with His own? If the one can reach our hearts to further our ruin, can the other not reach them also to further our renewal? "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will." The Christian's heart is in the hands of Christ, and Christ's power to purify is greater than Satan's power to pollute. He is the "Son of God with power," and "He was manifested that He might destry the works of the devil."

(*To be Continued*).

TELEGRAPHIC NEWS.

Constantinople January 26th: Sir H. G. Elliot, replying to a farewell address presented to him prior to his departure from Constantinople, expressed his firm belief in the future of the Turkish Empire.—The Sublime Porte announces its intention to introduce of its own free will the reforms demanded by the Great Powers. It is stated that Russia intends to propose that the Great Powers should continue one common action regarding the Eastern question.

London 27th: Mr. Gladstone made a speech at Taunton to-day, in the course of which he maintained his previous charges made against the abominable system of government in Turkey, and insisted that the responsibility rested with England. Turkey, he said, had violated and destroyed the Treaties drawn up in 1856, to which she was a party, and which were now no longer binding. He refuted the unjust suspicions entertained against Russia concerning her intentions towards Turkey, and concluded his speech by an eloquent appeal to the people of England to do their duty.

Teheran 27th: In consequence of England having declared that she will observe neutrality in the Turkish complication, the Shah of Persia has announced that he will follow a pacific policy towards Turkey unless Russia should exercise strong pressure.

Constantinople 27th: Midhat Pasha has sent a despatch to Prince Milan and Prince Nikita inviting them directly to negotiate for peace.

Washington 27th: Congress has adopted the plan of electing a President by a tribunal composed of members of the Supreme Court and both Houses of Congress.

Constantinople 29th: The Porte is vigorously prosecuting the reforms mentioned in the new Constitution. Midhat Pasha has issued a decree disarming the civil population. Replying to the direct invitation of the Porte, Prince Milan has notified that he is willing to negotiate for peace.

London 30th: The Ministerial newspapers have published articles censuring the vagueness of Mr. Gladstone's speeches, at the same time they ask for some definite statement regarding the policy of Government in the Eastern question.—The conviction of Slade, the American medium, who was sentenced to three months' imprisonment and hard labour under the Vagrant Act, has, on appeal, been quashed.

Constantinople, 30th: The statement made that Midhat Pasha had issued a decree for the disarming of the civil population in Turkey is unfounded.

Paris, 30th: The National Assembly have voted a sum of £4,000 sterling towards the relief of the distress in Pondicherry caused by the famine there.

Constantinople, 31st: The British, German, and Italian Consuls advise Prince Nikita to make peace if the Porte cedes territory.

Lisbon, 31st: The Burmese Embassy has arrived here.

Athens, 31st: General Ignatieff, the Russian Ambassador at Constantinople, has arrived here.

London, 31st: Summonses have been granted against Docto Slade: this time on the charge of conspiracy.

Constantinople, 31st: It is stated that Servia in her negociations for peace, claims Little Zvornik and the complete evacuations of her territory by the Turkish forces.

London, 1st February: Some definite indication of the course that Russia will now adopt towards Turkey since the failure of the Conference is anxiously awaited. It is believed that Russia is desirous of receding from the ground assumed in the speech lately made by the Czar at Moscow.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet*, 29th:

For Southampton.—Mr and Mrs Sculthorpe, Mr Duncan, Capt and Mrs Baber, Mr R B King, Mr H Rose, Mr Bray, Mr J Conran, Mr W W Anderson, Mrs Hanson and infant, Mr J Colebrook, Mr R Clarke, and Mr E J Barker.

For Venice.—Mr and Mrs H B Boswell, Mr and Mrs J J Cowan and child, Mr and Mrs Isbister and two Masters, Isbister, Mr and Mrs Linklater and two Misses Linklater, Mr Lascelle, Mrs Ludwig, Mr G D Blake, Mr W E D Bigsby, and Mr E J Fraser.

Per Str. *Batavia*, 1st:

For Genoa.—Mr and Mrs A D Pollen, Mr R V Hearn, Mrs Hearn, three children and one European nurse, Dr Tomasoni, Miss Sparks and one boy, Miss Piltz, Rev E G Andrews, Mr and Mrs Hagarth and one child, Col Fred Roome, Mr R B King, Lt Col Balfour, Rev Father Ginlis D Alatri, Rev Michel Ryan, Rev Domenic Hammill, Rev Stephen Macdermott, Rev S Kennedy, Rev Laurence Macarthy, Rev Felix, Hickson, and Mrs Blackmore.

For Naples.—Mr C E R Girdlestone, Mrs Girdlestone, Mr J Balfour, and Mr Arthur Hullah.

For Leghorn.—Mr and Mrs Michell, G G Varnier Meritello, two children, and one infant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 27th:

From Southampton.—Lieut and Mrs Rundall, Mrs McGrath, Mr Nicholson, Rev W S Saunders, Mr Sandwith, Mr Reynolds, Mr F Lyon, Mr T Smith, Mr Bond, and Mr T Mackinlay.

From Venice.—Col and Mrs Maclean, Miss Turner, Mr and Mrs Biden, Mr E H Ruddock, Capt J Hill, R E, and Mr C Kapp.

From Brindisi.—Mr H B Turner, Mr A C Campbell, Mr A D Campbell, Lieut Pilkington, R E, and Mr and Mrs Fletcher and child.

From Suez.—Major F N Mackenzie, and Mr Melitus.

Per Str. *India*, 31st:

Mr Mrs and Miss Drysdale and infant, Mrs Broke, Miss Hume, Captain and Mrs Pennington and two children, Colonel Gordon, Mrs MacPherson and two children, Mr Faichney, and Mr Smith.

Domestic Occurrences.

DEATHS.

BROWN—December 15th, on board the Sobraon, on her passage to Melbourne, James William Brown, late of Bombay, son of the Rev. Chas. J. Brown, D. D. of Edinburgh, aged 34 years.

VALLINGS—December 29th, on board the P. and O. s.s, Peshawar, Rev. P. R. Vallings, S. P. G. Missionary, Chota Nagpore.

HAMILTON—January 3rd, at Hornsey Rise, London, William Harding Hamilton formerly of Bombay, and late tutor to the sons of Sir Jamsetjee Jeejeebhoy, Bart, aged 38.

GREAVES—January 21st, at Lahore, of heart-disease, John Henry Greaves, Engineer, Scinde, Punjaub and Delhi Railway work-shops, aged 35 years.

POLLARD—January 21st, at Kurrachee, the wife of A. Pollard, Esq., Honorary Surgeon, in Medical Charge, Dapoli, Southern Concan.

BRETT—January 26th, at Indore, Mr F. P. F. Brett, eldest son of the late Dr. F. H. Brett, Bengal Medical Service.

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